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COWLEY



A QUARTERLY REVIEW OF
THE AMERICAN CONGREGATION
OF THE SOCIETY OF
ST. JOHN THE EVANGELIST

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COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

THE REVEREND FATHER MADDUX, S.S.J.E., *Editor*

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Tailor for the Clergy

ANGLICAN & ROMAN CASSOCKS

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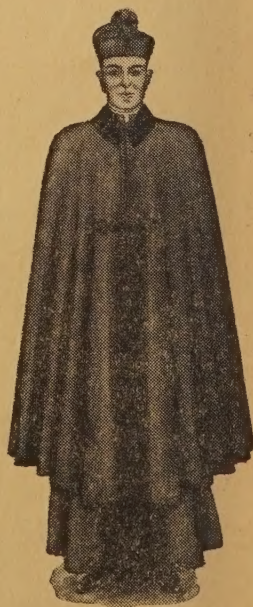
RABAT VESTS

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77 SUMMER STREET

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JESUS the Christ is born,
Give thanks now, every one;
Rejoice, ye great ones and ye small,
God's will, it has been done.

— *Appalachian Carol*

*The Fathers and Brothers of the American Congregation of the Society of
Saint John the Evangelist wish you a blessed Christmas and a glad New Year.*



Courtesy The Reverend Conrad Silberbauer

THE HEART OF SAINT CUTHBERT'S MISSION

The great stone church with its Rood is the center of an evangelistic effort extended over seven hundred square miles. Father Rumsey, of the South African Province of the Society, has contributed an account of this work to Christmas COWLEY. See page 105

COWLEY

A QUARTERLY MAGAZINE OF SUBJECTS
MISSIONARY AND RELIGIOUS

Vol. XXII Christmas, 1949 No. 88

	PAGE
THE CHRISTMAS CANDLE	101
<i>The Rev'd G. A. C. Lehman</i>	
THE CHRIST CHILD WALKS ON CHRISTMAS	103
<i>Anna Blake Mezquida</i>	
SAINT CUTHBERT'S	105
<i>Father Rumsey describes our largest Parish!</i>	
BOOK NOTES	117
<i>Dr Hardy reviews "The History of the Primitive Church"</i>	
AND STILL THEY COME	124
<i>More Ecclesiastical Limericks</i>	
COMMUNITY CHRONICLE	125
<i>Distinguished Visitors; Corporate Retreats</i>	
ADVERTISEMENTS	128
INDEX TO VOLUME XXII	129

ILLUSTRATIONS

<i>The Heart of Saint Cuthbert's Mission</i>	Frontispiece
<i>Shrine of the Black Madonna</i>	100
<i>Cowley in South Africa</i>	104
<i>Starting Out</i>	105
<i>Along the Trail: Saint Cuthbert's Parish</i>	106
<i>First Glimpse of an Outstation</i>	107
<i>Church and School of the Resurrection, Ngxoto</i>	108
<i>An Outstation School</i>	109
<i>Housecraft School for Girls</i>	110
<i>An Outstation School Staff</i>	111
<i>Saint Joseph's Hostel</i>	112
<i>The Post Lorry</i>	113
<i>Celebrating the Patronal Festival</i>	114
<i>Some African Sisters</i>	115
<i>Three Little Maids From School</i>	116
<i>At Saint Lucy's Hospital</i>	118
<i>A Study in Contrasts</i>	120
<i>Christian Motherhood at Saint Cuthbert's</i>	122



Courtesy L. B. Kastenbein II

SHRINE OF THE BLACK MADONNA

The figure was carved in Central Europe several centuries ago. For many years this has been one of the best-loved shrines in the Mission Church of Saint John the Evangelist, Boston.

THE CHRISTMAS CANDLE

by the Rev'd GUSTAVE A. C. LEHMAN

The author of this beautiful little tale is the beloved pastor of Saint Mary's Church, Denver, Colorado. Father Lehman wrote the story as a Christmas gift for his friends; and has graciously consented to its inclusion in COWLEY.

IT was Edvige Vigny who told me the tale after she had brought the after-dinner coffee to me on the terrace. The story with its medieval flavor had been told her by her grandmother, and concerned a certain Toussaint Tribble, who belied his Christian name. "Oh, monsieur, Toussaint had had a very wild life and distressed his mother constantly with his wicked episodes, for she was a devout soul, frequenting the Sacraments, saying many prayers, and burning candles for him at the shrine of the Virgin."

Toussaint left her alone months at a time. She was a widow, and could manage to get along meagerly on the money her husband had left her. In spite of his wild ways, she loved her son dearly, and in his careless way he was fond of her. But he was bent upon living his own life, and it took only her death to free him from the few restraints which had held him in. Before she died, starting on one of his adventures, (giving enough thought to his mother to take ship for the Holy Land,) he set out to visit Nazareth and Jerusalem. Nazareth was little more than a wild party, but by the time he came to Jerusalem, he had sobered up a bit; and really a little sorry for his past, he went to the Church of the Holy Sepulchre.

"You see, monsieur, he was not all bad. Seeing a group of pilgrims going into a church (I believe it really was the Holy Sepulchre, for he did not visit many) he noticed them lighting candles. What particularly impressed him was the fact that one poor man to whom he had just given a few francs went to the shrine immediately, and bought a candle and lit it. 'So,' he thought, 'that is the way it is done.' He was impressed, however briefly, by his devotion. He wondered how many persons, if they had as little money as he had, would devote some of it to God. He remained many months away, but one day he suddenly yielded to another of his impulses, and went home. To his real regret, his mother had died. He was a bit subdued after this, but not for long. Soon his wild ways took possession of him again. He worked on barges, unloading freight, for he was very strong. It was the seventh anniversary of his mother's death that an idea took possession of him.

"She had died a few days before Christmas, and if he saved enough money by the Christmas of the next year, he would be able to buy a large candle which would burn perhaps two or three days; he would light it at the Virgin's shrine on Christmas Day! If the money held out, he would also buy a small candle for Saint Ordun's shrine, which stood next to the Virgin's. He had become very much devoted to Saint Ordun, and often admired his new statue recently put in the church."

I interrupted Edvige. "I do not believe there is any Saint by that name in the Calendar."

"It may be so, monsieur. But this is the way the story was told to me by my grandmother, and the church is not here. Will it be believed, Monsieur l'Abbé, that the next year Toussaint had the money, bought the candle, brought it to the church on Christmas Day, where it burned ever so brightly, and that the very next day, quite suddenly and without warning, Toussaint died? He had also been able to afford the little candle he wanted for Saint Ordun's shrine, and gave the price of it to a little child who might have the pleasure of buying it and putting it in place and lighting it. I cannot believe that Saint Ordun minded that the candle was so small. The Saints are not jealous."

Edvige told me how Toussaint had seen an old woman begging on the steps of the church as he was carrying the candle into it, and how he had noticed that she wore a shawl like his mother's. This so touched him that he gave her all the money he had left, and so went supperless to bed on Christmas night. Perhaps it was just as well, Edvige thought, since he died the next day!

Saint Ordun had often prayed for the old woman's conversion, for she had borne a very bad reputation in the town. Apparently his prayers had not greatly availed. She took the money from Toussaint, and, it being Christmas, had a little feast that night, the most sober one she had had in years. She was late coming back to her begging the next day, and it was only after many hours that she learned that Toussaint's body lay in the church before Saint Ordun's shrine.

Meanwhile the angels came to the spot where Toussaint's body lay, and brought scales of justice to see to whom his body should belong. The good angels recounted his good deeds, one by one remembering a worthy action on the second of February, one on July the ninth and on September fifteenth. The evil angels recounted the evil deeds, the good deeds done on the Presentation followed by wickedness — March seventeenth, June the twentieth, October twenty-second. The scales seemed to remain even.

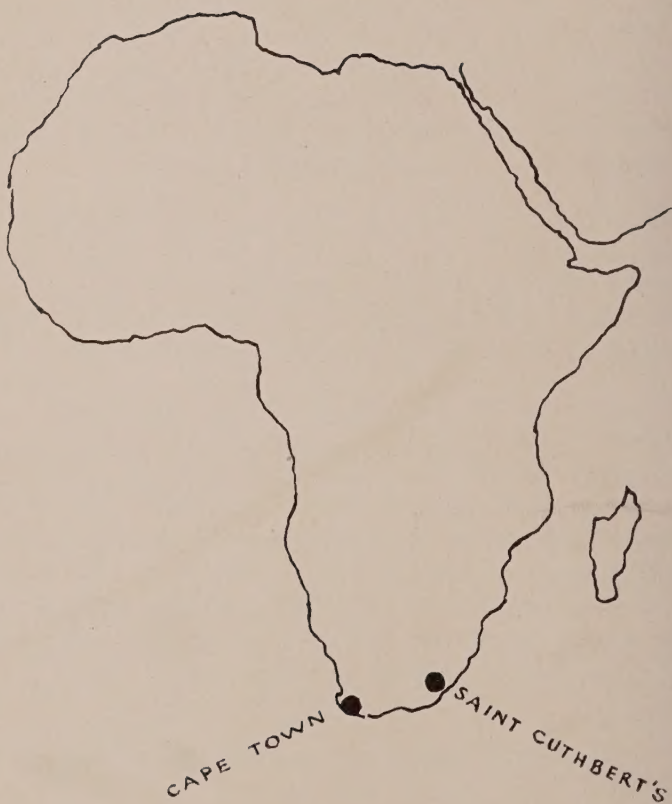
The charges and countercharges went on and on. Saint Ordun's candle was burned out long ago. Hours ago the Virgin's candle had burned down to half its size. Now only the stump remained. Toussaint had cried pitifully for the succour of the Holy Virgin as he lay dying, but she had given no sign in the church.

Suddenly the church door opened and a trembling figure came in and stood by the body of Toussaint. Yesterday he had befriended her. Now he lay dead. Weeping she went slowly up to the altar rail, and then knelt down. There she bowed her head and surrendered her life to God. Saint Ordun leaned over compassionately toward the penitent woman, and then looked over at the Virgin. She smiled and nodded her head. The candlestick fell over, the stump tumbled out and fell upon the scales the good angels held, and weighed them down definitely on the side of mercy.

THE CHRIST CHILD WALKS ON CHRISTMAS

SOFT as the flakes of the driven snow
 The light, white feet of the Christ child go,
 Seeking, seeking on Christmas Day,
 The poor and lonely, the rich and gay.
 You may not know His knock on the door,
 You may be deaf to His tread on your floor;
 Only the tender of heart may hear;
 Only the merciful know He is near.

— *Anna Blake Mezquida*



COWLEY IN SOUTH AFRICA

This outline map of the continent shows the relative positions of our two works in South Africa. Cape Town is about at sea level; our work at Saint Cuthbert's is over three thousand feet above sea level.



Courtesy Father Rumsey, S.S.J.E.

STARTING OUT

*The Father is setting out on a monthly round of visits to out-station Churches.
He will spend a night at each place.*

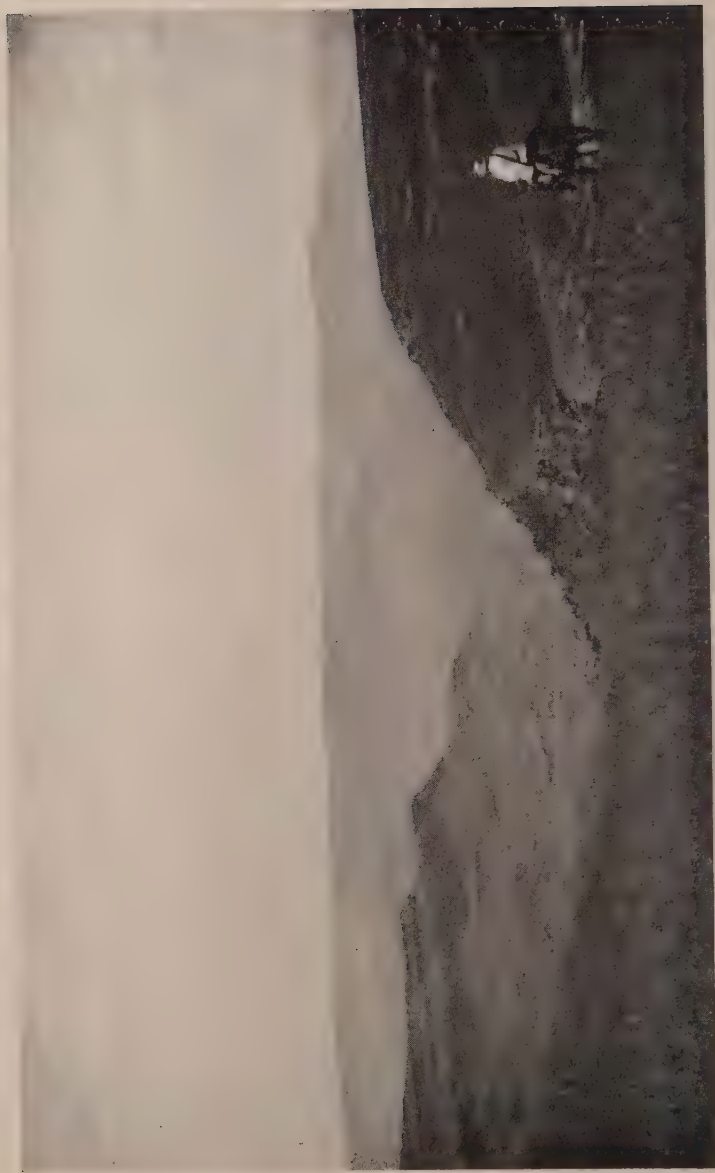
SAINT CUTHBERT'S

by THE REV'D FATHER RUMSEY, S.S.J.E.

The Editors of COWLEY are most grateful to Father Rumsey for this magnificent collection of pictures of life and work at Saint Cuthbert's Mission, and for the accompanying article. Later on we hope that the Father will tell us about our work in Cape Town, where he is now stationed.

SPEAKING in round numbers there are eleven million people in South Africa: two million Europeans*, eight million Africans, and one million Coloureds (mixed race) and Asiatics. Approximately one eighth of the land is assigned to the Africans in areas known as "Native Reserves". The largest of these is the Transkeian Territories, that is to say the country beyond the River Kei (which rhymes with "sky"). On the eastern side of the Cape Province, the "Transkei", as the country is commonly called, is a coastal area immediately south of Natal; it is half the size of Scotland and consists of undulating veld and mountainous areas, with forests on the mountain sides, and it is well watered. It is coterminous with the Diocese of Saint John's Kaffraria, and in the middle of it lies Saint Cuthbert's, about one thousand miles from Cape Town, and over three thousand feet above the sea.

* In South Africa the word "European" is the official term for "Whites"; Americans visiting the country become for the time being Europeans!



Courtesy Father Ramsey, S.S.J.E.

ALONG THE TRAIL: SAINT CUTHBERT'S PARISH

The Father will visit many outstations before returning to the Mission House at Saint Cuthbert's.



Courtesy Father Rumsey, S.S.J.E.

FIRST GLIMPSE OF AN OUTSTATION

The valley of the Tsitsa River on the extreme edge of Saint Cuthbert's Parish; the river at the left of the picture is one of the parish boundaries. The Church of the Resurrection, Ngxoto and its school may be discerned at the right bottom corner.

Saint Cuthbert's is a parish of about seven hundred square miles with a Mission at its centre of enclosed land belonging to the Church. The Mission was established on its present site in 1882 by Bransby Key (afterwards Bishop). Key's successors formed themselves into a religious Community—the Society of Saint Cuthbert. This Society, after some years, was incorporated into the Society of Saint John the Evangelist, which took over the Mission and parish in 1904, and has continued in charge ever since that time. The Father Superior is under the Bishop as priest-in-charge of the parish and Mission.

Inside the Mission, amongst many other buildings, is the Mission House of the Society. There have not usually been more than five of the Brethren in residence there. At the time of writing there are only four, three Fathers and one Lay Brother. These are assisted in the work of the parish and Mission by two African priests, each living some miles away, by European and African Sisters, and by a large number of secular workers of both races.

The population of the parish consists of about forty thousand Africans and four hundred Europeans and Coloureds. Thirty



Courtesy Father Rumsey, S.S.J.E.

CHURCH AND SCHOOL OF THE RESURRECTION, NGXOTO

A glimpse of this outstation appears on the preceding page. The Church is at the left, the School at the right. Ngxoto is twenty-five miles from the Mission.

thousand of the Africans are still heathen; there are seven thousand Christians of the Church (of whom four thousand are communicants) and there are three thousand Christians of different denominations. We have about thirty-five centres of worship at most of which there is a Church building; these are visited monthly by one or another of the priests.

At most of these centres there is also a school. There are altogether thirty-one schools with about seventy African and six European teachers, and approximately three thousand scholars. The Government pays the teachers' salaries and supplies (or is supposed to supply) the furniture; the Mission supplies the buildings. Academic education does not go beyond Standard VI, and only five of the schools reach that Standard. School Management



Courtesy Father Rumsey, S.S.J.E.

AN OUTSTATION SCHOOL

This is located at Jenca, seven miles from the Mission. The school master stands at the left; the school mistress at the right.



Courtesy Father Rumsey, S.S.J.E.

HOUSECRAFT SCHOOL FOR GIRLS

Under the care of the African Sisters of Saint John the Baptist, this flourishing school is located at Mbokotwana, fifteen miles from Saint Cutbbert's Mission.

alone, under the Department of Public Education, is one of the big works in the hands of the Mission. Nearly all parochial travelling is on horseback, which provides both pleasure and hardship according to circumstances. There are great varieties of weather and wide extremes of temperature, the heat of January and February being in great contrast with the cold of July and August when there may be heavy falls of snow in the higher regions of the parish where the altitude approaches four thousand feet.

Between the monthly visits of the priest to the outstation Churches, the Church life is maintained by the agency of African laymen, some of whom have been trained as Catechists at the Diocesan Theological College, and hold the Bishop's license; others have no qualifications other than a steady life, zeal for the work, and the ability to read.



Courtesy Father Rumsey, S.S.J.E.

AN OUTSTATION SCHOOL STAFF

Father Horton-Smith, Superior of the Mission, with the staff of the school at Upper Ngxaza, one of the five larger outstation schools.

Within the fence of the central Mission, that enclosed area already referred to, many useful activities are carried on, and there is much intensive training of the young in the ways of Christian life which is impossible at the outstations. There is the Primary School of over three hundred children, the biggest and most efficient of the Primary Schools of the whole parish; there is the Building and Carpentering Department which takes eighteen apprentices (though it seldom has as many); the Spinning and Weaving School takes eighty girls through a three years course, and the Housecraft School teaches another forty girls for the same period; there are four Hostels comprising about two hundred and twenty Boarder-scholars who live under the care of the Mission staff all through the School year; there is a Hospital with just over thirty beds (which is the only Hospital in the whole parish), and this is now being enlarged; there is the African Community of Sisters who have charge of one of the Hostels already mentioned, and who now have two Branch Houses, one in the parish and one in an adjacent parish forty miles away; the Mission has its own Post Office, and above all there is



SAINT JOSEPH'S HOSTEL

Courtesy, Father Ramsey, S.S.J.E.

Sixty African Schoolboys live here under their Warden, Brother Gordon, S.S.J.E.



Courtesy Father Rumsey, S.S.J.E.

THE POST LORRY

(Mail Truck in America!) This is a converted Troop Carrier which carries mail etc. three times a week between the Mission Post Office and Tsolo.

the big stone Church which is the mother of all the churches scattered over this large parish—the spiritual centre where so many have been trained in the ways of Christian worship, and which is loved by so many as their spiritual home.

When we add to the foregoing the fact that a large part of the Mission land is worked as a farm for the produce of forage for the horses, and grain and good grass for the maintenance of the Mission herd of oxen and cows; the working of the electric system for light and power; attendance to the drains and the arrangement of transport; the water-scheme and the milk-supply; the obtaining of sufficient food and the storage of grain; not to mention the upkeep of fences and the repairing of roads and the giving of proper attention to the trees and the gardens — all this on a site which is on the open veld and forty miles from the nearest town — it will be realized that a considerable amount of administrative work devolves upon the authorities of the Mission over and above the ministerial work of shepherding the large numbers of Church people already quoted, and that the Mission needs a staff of very varying gifts and qualifications, offering a splendid opening for lay folk with a missionary vocation.

From the start, in 1882, the names of the successive priests-in-charge are as follows: Key (1882), Gibson (1883), Callaway



Courtesy Father Rumsey, S.S.J.E.

CELEBRATING THE PATRONAL FESTIVAL

Every fourth of September, the Feast of the Translation of Saint Gubbert, friends come from far and wide to join in celebrating the Patronal Festival of the Mission. Here is part of the audience at an outdoor concert. Some of the African States will be seen



Courtesy Father Rumsey, S.S.J.E.

SOME AFRICAN SISTERS

These are members of the Native Community of Saint John the Baptist.

(1893), Puller (1904), Ley (1910), Callaway (1928), Rumsey (1929), Hill (1945) and Horton-Smith (1948). From the time of Father Puller's arrival in 1904 control was in the hands of the Society of Saint John the Evangelist. Father Callaway (1891-1942) and Father Ley (1894-1946) — each at the Mission for over fifty years — were companion builders of the work as it is today. Their bodies now lie side by side in the Mission Cemetery.

Of the long line of faithful European laity, who have served the Mission so well, the case of Mr Frank Corner is outstanding. He arrived at the Mission in 1897, and is still there; every Christmas since his arrival he has spent on the Mission where, throughout these over fifty years, with only an occasional furlough, he has served the Mission faithfully in a great variety of capacities.

The Brethren of the Society of Saint John the Evangelist at present on the Mission are: Father Horton-Smith (Superior), Father Young, Father Gardner, and Brother Gordon.



Courtesy Father Rumsey, S.S.J.B.

THREE LITTLE MAIDS FROM SCHOOL

These three little sisters, nieces of one of the African Sisters, came from Zululand.

BOOK NOTES

Books reviewed in COWLEY may be ordered through the Secretary of Publications, 980 Memorial Drive, Cambridge 38, Massachusetts.

THE HISTORY OF THE PRIMITIVE CHURCH, by Jules Lebreton, S. J. and Jacques Beiller, translated by Ernest C. Messenger, Ph.D. Macmillan, New York, 1949. Two volumes, pages 1-588 and 589-1272. Cloth, boxed, price \$16.50.

THE great traditions of the French church historians of the past are being worthily carried on in the twenty-four volume series of the *Histoire de l'Eglise depuis ses origines jusqu'à nos jours* which has been appearing since 1934 under the editorship of Augustin Fliche and Victor Martin. The first two volumes were published in Paris in 1934-5 and in an English translation in four volumes in 1942-7. The American edition now before us restores the original format (though with a ghost of the English arrangement in its division into four books which did not exist in the original).

Of the work as a whole there is little to say except that the purchaser will get more than his money's worth in a scholarly and readable account of early Church History, careful and detailed without losing the sense of life and movement. The collaborators divide the work by chapters, Father Lebreton dealing mainly with the history of Christian literature and theology, M. Zeiller with the spread of the Church, its organization, and the evidence of Christian archaeology. Book I treats the New Testament and its background as the first chapter of Church History, Book II the age of the Apostolic Fathers and the Apologists, Books III and IV the third century through the Edict of Milan. There is some amusing duplication, as when the martyrdom of Saint Cyprian is narrated twice (pp. 80-4 and 873-4), though that scarcely does any harm; there are certainly no serious omissions. The translation by Dr Messenger of the Archdiocese of Westminster is smooth and more than adequate -- very occasionally a French spelling or turn of phrase shines through, as when Saint Methodius appears as "Method" (p. 889) or when we read that a scholar has "exposed" the teaching of a heretic (p. 1054), the original meaning more neutrally that he expounded it. The translator has added an index, but omitted the two maps of the French edition.



Courtesy Father Rumsey, S.S.J.E.
The Hospital proper.



Courtesy Father Rumsey, S.S.J.E.
The African Nurses Home.

AT SAINT LUCY'S HOSPITAL

This thirty-bed Hospital is the only one serving the forty thousand people who live within Saint Cuthbert's Parish. An enlargement of this valuable institution is urgently needed.

The Anglican reader cannot help but be interested in noting how the learned authors treat certain topics where a more or less controversial position might be expected. In the New Testament chapters Father Lebreton, as one might anticipate, follows the general line of intelligent conservatism. Hebrews is not by Saint Paul (p. 282), but otherwise all traditional authorships are accepted. Later on he is perhaps a little too anxious to discover heretical germs in Origen and heresies in some of his disciples. Zeiller, on the other hand, in the chapter on "Saint Peter and the Beginnings of the Roman Church" passes over II Peter in silence and leaves it an open question whether the salutation of I Peter comes from the Apostle (p. 286). In a neat summary of the evidence for the early history of the Ministry he mentions the possibility that at Rome and Alexandria the apostolic succession may have been transmitted through a collegiate rather than a monarchical episcopate, though stressing that this is only a possibility (pp. 478-481). Nothing is made of the "deutero-apostles" as Anglican writers often call them, Saint Clement's "distinguished men", who seem to furnish a link between the apostolate of the first century and the local episcopate of the second. Zeiller cites with little interpretation the evidence for the early prominence of the Roman Church (pp. 487-490), which leads the translator in one of his few additional notes to mention some more explicit discussions of the subject. This contribution of Dr Messenger's is perhaps balanced by another of his notes which quotes Canon Bright on the introduction of Christianity into Britain, closing with the pleasing words "Later research has tended to confirm the judgment of this learned Anglican historian in every respect" (p. 779).

Translator and publisher deserve our gratitude for making this valuable work available in English. The subsequent volumes of the series are on the same high level, and we may look forward eagerly to the further translations which are promised in the prefaces to books III and IV.

E. R. HARDY, JR

SPIRITUAL DIRECTION, A Study of the Godward Way, by S. C. Hughson, O.H.C. Holy Cross Press, West Park, New York, 1948. Pages VIII, 285. Cloth, price \$3.00.

IN finding the way along a path with which one is not too familiar, one will ask directions from a person who knows the way, and then proceed to follow the directions given until the goal is reached.



Courtesy Father Thomson, S.S.J.E.



Courtesy Father Rumsey, S.S.J.E.

A STUDY IN CONTRASTS

Above are shown heathen girls in festive attire attending a fiesta at Saint Cuthbert's; below are six members of a recent Confirmation Class at the Mission.

The road that leads through the Spiritual Life and on to union with God is not an easy one to travel. The wayfarer is so apt to get to the point where he feels that the journey he is making is just a waste of time, and will be tempted to give up the practice of the spiritual exercises that are necessary if one is determined to go the full way to complete union with God.

It is apparent that there are not too many directors of souls who really know the way themselves, and who are in a position to point out the way to others. Yet the director must know the way, and the traveler must be obedient to the directions that are given, even though at times the going is hard and irksome.

"Spiritual Direction" is small in size, but filled with invaluable teaching that will help the director to know more about the way; and, what is equally important, it will help those who are being guided along the way. The book clearly teaches that for so great a gift as eternal union with Him, God makes certain demands upon those who would follow His leading. Our only regret is that the author has not added a bibliography. The book should be studied by clergy, seminarians and devout lay-folk who really want to know more about the spiritual life and its demands. A great Religious has left a valuable spiritual legacy to the Church. R. T. M.

OLD WINE IN NEW BOTTLES, A Modern Interpretation of the Ten Commandments, by Gardiner M. Day. Morehouse-Gorham Company, New York, 1949. Pages 118. Cloth, price \$2.00.

OUR parish priest (the author of this book is pastor of the parish in which the Monastery is situated) has written a positive interpretation of the Decalogue which many will find useful.

Rightly he points out that, though couched in negative form, the ethical content of the Commandments demands a positive interpretation. Perhaps the most controversial chapter is that devoted to the Second Commandment. We feel that Mr Day has not wholly understood the reverent use of statues, etc., in religious devotion. Certainly Catholics know that pictures and statues can neither hear nor save; yet in all ages men have found pictures of dear ones comforting and representations of heroes inspiring!

In this connection it is interesting to note that Luther's Shorter Catechism, which includes an excellent brief and positive interpretation of the Commandments, does not mention images. The



Courtesy Father Rumsey, S.S.J.E.

CHRISTIAN MOTHERHOOD AT SAINT CUTHBERT'S

great temptation of this age is not to an undue veneration of statues, but to the dangerous idolatry of power, as exemplified in the totalitarian state. Oddly enough, some of those who inveigh most vehemently against "idol worship" pay ardent homage to rocks on which pilgrims may or may not have landed, carefully preserve bullet holes, and venerate pews in which George Washington once slumbered.

E. H. M.

THE PASSION OF THE INFANT CHRIST, by Caryll House-
lander. Sheed & Ward, New York City, 1949. Pages viii, 143.
Cloth, price \$1.75.

THIS little book is so full of good things as to seem almost indispensable to the rank and file of Christians who aim to enter more and more fully into the core of the Mystery of Eternal Life, which is our Religion.

Where such a treasure-house of the mystical is under consideration, it is hard to choose what to underscore. Perhaps the two concluding chapters are the richest — those entitled "The Christ-Child's Mother" and "The Host Life".

The whole book is of today in its form; but the timeless, all-embracing Sacramentalism of classic Christianity is its glowing content.

H. W. VAN C.

A MANUAL FOR CONFESSORS, by Francis George Belton,
Hon. Canon of Birmingham. Sixth impression. A. R. Mowbray
& Company, Oxford, 1949. Pages xii, 338. Cloth, price \$3.00.

MANY will be profoundly grateful for this new edition of Canon Belton's invaluable book. Some of the excellent books of this sort written for clergy of the Latin Rite are not always helpful to Anglicans, for obvious reasons. Some of the better Anglican books are definitely dated; some others are inadequate.

But Belton's *Manual* is thoroughly Catholic while cognizant of special Anglican needs; thoroughly up-to-date without being modern in the objectionable sense of that word. The text of the present volume is that of 1936; the excellent bibliography has been revised and brought up to date. Here is an excellent Christmas, Easter, or Ordination gift for the Seminarian or young cleric.

A. S. H.

AND STILL THEY COME

A devoted member of our COWLEY family wishes to share these very choice Ecclesiastical Limericks with the rest of us. The comments on them are his own.

THE following has been attributed, on what authority I do not know, to Father Damrosch:

There is an old school of divinity,
Located in Chelsea vicinity:
The Sub-dean can whistle
The Anglican Missal
From Michaelmas right through to Trinity.

Another; author unknown:

The Reverend Cuthbert McKay
Was odd, in his own pious way:
He wore silks and satins
To Vespers and Matins,
But broadcloth the rest of the day.

And lastly, a classmate of mine at G.T.S., after hearing Ray Brown play plain-chant records of the Solesmes choir, produced this:

The Churchmen who live at Nahant
Have given up Anglican chant:
They claim their whole aim
Is to vie with Solesmes —
But so far their progress is scant.

A Boston broad "A" is obviously indicated!

Very sincerely yours,

LORING L. EMERY

P.S. "Your limericks, friend, I surmise
Weren't intended for clerical eyes.
The professors and dean
Do not know what they mean,
And the tutors turn pink with surprise!"

Thank you, Father Emery, for brightening our whole day!

COMMUNITY CHRONICLE

WE are deeply grateful to our Oblates, Associates, members of the Fellowship, and all our other friends who combined to give us such a happy Christmas in Cambridge, Boston, Caribou, Oyama, Tokyo and Chicago. While we try to acknowledge all gifts and contributions individually, we want to take this opportunity of saying a corporate Thank You to our friends.

We extend our deep sympathy to our brethren in Holy Religion, the members of the Order of the Holy Cross, in the recent death of Father Hughson, O.H.C., for many years an outstanding figure in the life of the American Church. Both his preaching and writing have enriched the whole Church. Our Assistant Superior, Father Banner, represented the Society at the funeral, and Requiem Masses were offered by our Fathers in Cambridge.

Also we extend our sympathy to our brethren of the Order of Saint Benedict at Saint Gregory's Priory, Three Rivers, Michigan, in the death of their former Prior, Dom Paul Severance, at Nashdom Abbey, England, after a long and painful illness. Dom Paul was one of the founders of the Benedictine life in this country, and greatly loved by those who were privileged to know him. Requiem Masses were offered for him at the Monastery Church in Cambridge.

It was good to have our two Bishop brothers in choir together at the Monastery in October. We ask the prayers of all the members of our COWLEY family for Bishop Burton and his missionary diocese of Nassau. The devaluation of the pound has worked a crippling hardship on the Church in the Bahamas, for the economic ties of the colony are with the dollar countries. The cost of living has risen, quite abruptly, almost fifty per cent; and our Father is working hard to raise a fund which will enable the Diocese to raise the stipends of its priests to a subsistence level.

Bishop Viall sailed from the West Coast for Japan on December 9. By the time this number of our Quarterly reaches our subscribers he should be safely settled in Tokyo.

Father Morse is now settled in Kalimpong, West Bengal, India, which is not far from the Tibetan border. Here the Father has once more set up his peripatetic clinic, ministering to the under-privileged sick of the town. We understand that Father is also beginning his study of Tibetan.

The Monastery was honored by a visit from the Most Reverend Michael Hinsuke Yashiro, Bishop of Kobe, and Presiding Bishop of the Nippon Sei Ko Kwai. For many years he has been a warm

friend of the Society, and was the principal consecrator of Bishop Viall.

We were also honored to have Dr Paul Sasaki, President of Saint Paul's University, Tokyo, as our guest for some days. Readers of COWLEY will recall that Father Takeda serves as Chaplain to this important institution. The field of medicine was ably represented by Dr Hashimoto, head of Saint Luke's Medical Center, Tokyo. Dr Hashimoto is a graduate of Johns Hopkins, and while with us spent a good deal of time in observing procedures in Boston Hospitals.

Father Johnson, beloved Senior Father of the American Congregation, observed the forty-fifth anniversary of his ordination to the Priesthood on Saint Thomas' Day, December twenty-first.

Father Thomas returned to the Monastery in Cambridge after a year's sojourn attached to the English Congregation. Thanks to the kindness of the Father Superior General, our Father was able to see a good deal of English Church life while he was living at the Mission House in Oxford.

RETREATS AT THE MONASTERY

Clergymen and laymen continue to come to the Monastery for private retreats. Shortly before Christmas the Father Superior conducted a Retreat for Students, sponsored by the Confraternity of Saint Michael.

Father Williams will conduct a retreat for clergy, beginning with Vespers at 6 p.m. on Tuesday, February 14, ending with Mass and breakfast on Friday, February 17.

Our week-end retreats for laymen begin with Conference and Tea at 4 p.m. on Saturday, and end with Vespers at 6 p.m. on Sunday. Our Advent Retreat for Laymen was conducted by Father Palmer.

The Epiphany Retreat will be conducted by Father Smith, Saturday, January 28 through Sunday, January 29.

Our First Lenten Retreat for Laymen will be conducted by Father Banner, Saturday, February 25 through Sunday, February 26.

The Second Lenten Retreat will be conducted by Father Pedersen, Saturday, March 18 through Sunday, March 19.

The Easter-tide Retreat will be conducted by Father Palmer, Saturday, April 29 through Sunday, April 30. Those planning to attend are asked to make their reservations as far in advance as possible. Note that we are always happy to provide special group retreats, or to arrange for private retreats.

NOTE THAT THE FATHERS AND BROTHERS OF THE AMERICAN CONGREGATION WILL BE IN RETREAT FROM MONDAY, JANUARY 9, THROUGH SATURDAY, JANUARY 14. WE ASK OUR FRIENDS TO PRAY GOD'S BLESSING ON OUR RETREAT, AND TO SPARE US ALL BUT THE MOST URGENT CALLS AND CORRESPONDENCE DURING THAT PERIOD.

Father Williams, Superior, preached a Mission at Grace Church, Newport News, Virginia, December 4 through December 11. The Father will conduct the January Retreat of the American Congregation at the Monastery, January 9 through January 14; he will address the Canterbury Club of Christ Church, Cambridge, on February 12.

Father Banner, Assistant Superior, and Guest Master at the Monastery, will give a lecture on Church History at the Diocesan House on Thursday, February 2; he will conduct a Mission at Saint Michael's Cincinnati, February 8 through February 18.

Father Smith, Deputy Assistant Superior at the Mother House and Librarian, conducted a Quiet Day at Saint Margaret's Convent, Boston, on December 6; he will also conduct a Quiet Day at the Philadelphia Divinity School on March 8, and will preach at Perth Amboy, New Jersey, on March 27.

Father Forbes is engaged in the apostolate of suffering. We ask the prayers of all our friends for our beloved Father.

Father Palmer will conduct a Retreat for Seminarians at Bishops' College, Lennoxville, Province of Quebec, January 5-7; he will preach a Mission at Saint Peter's, Key West, Florida, January 22-27; a Mission at Holy Cross, Miami, January 29-February 5; Retreats in the Diocese of Tennessee, February 8-15; he will attend the Quarterly Meeting of the Commission on the Revision of the Canadian Prayer Book, February 16-18; a Mission at Saint Paul's, Detroit, February 19-26; Noon-day preaching in Toronto, February 27-March 3; a Mission at Fort William, Ontario, March 5-12; The Father will conduct a Quiet Day at the Monastery for the New England Catholic Club on March 20; and will preach in Knoxville, Tennessee, March 26-April 2.

Father Dale, Vicar of the Mission Church of Saint Augustine and Saint Martin, and Chaplain General of the Sisters of Saint Margaret, will conduct Retreats for the clergy of the Diocese of Nassau, and for the Sisters of Saint Peter, working in that diocese, from January 22 through February 5.

Father Eckman, Vicar of Saint Francis' Church, Chicago, and Warden of Saint Anne's Convent, Arlington Heights, visited the Monastery early in December.

Father Maddux, when Questioned, tells us that the American Missal is appreciably nearer publication; but cannot as yet set a definite date.

Father Pedersen, Priest-in-charge of the Mission House, Boston, will be Chaplain to a Conference on the Ministry, to be held at the Episcopal Theological School, Cambridge, March 10 through March 12.

Father Gross and Father Keller report that winter has come early to the Missions in Northern Maine. For some time they have carried on the five missions of Caribou, Ashland, Limestone, Masardis and Mars Hill by themselves, under great difficulties. Our newest cleric, Brother Hanlon, has been sent to help in the work, and we understand that one of our Lay-Associates will also help for a time.

Father Nuki will preach at Christ Church, Somerville, on March 12.

From the Bulletin of Saint James Cathedral, Fresno, California:

DO YOU GET YOUR FEELINGS HURT?

FRESNO Episcopalians never do. Episcopalians in other towns throughout the United States do all the time. In fact, hurt feelings are a chronic disease in churches and lodges nearly everywhere. Consequently Ruth M. Gordon has written a pamphlet about it entitled "HURT FEELINGS". The pamphlet will be available at the Cathedral soon, and Fresno Episcopalians can read it in order to find out how Episcopalians react elsewhere."

We are grateful to our old friend, Dean Malloch, for his efforts on our behalf. Hundreds of copies are being sold, note "Hurt Feelings", Single copies, 10c; per dozen \$1.00

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INDEX TO VOLUME XXII

ABOUT THE PROPER OF SAINTS	21
ADVISORY COUNCIL ON THE RELIGIOUS LIFE	20
BISHOP VIAL'S CONSECRATION, Father Sakurai, S.S.J.E. and Others	43
BOOK NOTES	25, 56, 88, 117
Burton, S.S.J.E., Bishop and Others, CHARLES NEALE FIELD, S.S.J.E., 1849-1929	71
Chang, The Right Rev'd Michael, THE CHURCH IN FUKIEN	9
CHARLES NEALE FIELD, S.S.J.E., 1849-1929, Bishop Burton, S.S.J.E. and Others	71
CHRISTMAS CANDLE, THE, The Rev'd G.A.C. Lehman	101
CHRIST CHILD WALKS ON CHRISTMAS, THE, Anna Blake Mezquida	103
CHURCH IN FUKIEN, THE, The Right Rev'd Michael Chang	9
COMMUNITY CHRONICLE	28, 61, 92, 125
DREAM COMING TRUE, A, Father Meredith Wood, Obl. I.W.	51
FATHER EDWARD CRAIG TRENHOLME, An Appreciation	47
FATHER VIAL CHOSEN BY JAPANESE CHURCH	1
FROM THE EDITOR'S DESK	55
Gordon, Ruth M., "HURT FEELINGS"	16
"HURT FEELINGS", Ruth M. Gordon	16
HYMN FOR SAINT JOSEPH OF ARIMATHEA, The Rev'd H. W. vanCoudenhoven	8
Lehman, The Rev'd G.A.C., THE CHRISTMAS CANDLE	101
Maddux, S.S.J.E., Father, THREE NEW WINDOWS	37
McDonald, S.S.J.E., Father, REMEMBER	5
Mezquida, Anna Blake, THE CHRIST CHILD WALKS ON CHRISTMAS	103
ON THE FEAST OF ALL SAINTS, Saint Bernard	65
REMEMBER, Father McDonald, S.S.J.E.	5
Rumsey, S.S.J.E., Father, SAINT CUTHBERT'S	105
Saint Bernard, ON THE FEAST OF ALL SAINTS	65
SAINT CUTHBERT'S, Father Rumsey, S.S.J.E.	105
Sakurai, S.S.J.E., Father, BISHOP VIAL'S CONSECRATION	43
THREE NEW WINDOWS, Father Maddux, S.S.J.E.	37
TRENHOLME, S.S.J.E., FATHER EDWARD CRAIG, An Appreciation	47
vanCOUENHOVEN, The Rev'd Herbert W., HYMN FOR SAINT JOSEPH OF ARIMATHEA	8
Wood, Obl. I. W., Father Meredith, A DREAM COMING TRUE	51
WORKMEN'S WINDOW, THE	69
ADVERTISEMENTS	32, 63, 95, 128, 132

ILLUSTRATIONS

<i>Abbot of Nashdom</i>	29
<i>African Sisters</i>	115
<i>After Confirmation at Saint Augustine's</i>	15
<i>Along the Trail: Saint Cuthbert's Parish</i>	106
<i>Altar of the Blessed Sacrament</i>	79
<i>Another Glimpse of the Consecration</i>	46
<i>As Father Field Found It</i>	77
<i>As Father Field Left It</i>	77
<i>At The Consecration</i>	44
<i>Bishop Chang and Some of His Flock</i>	12
<i>Bishop Chang and Some Young English Friends</i>	9
<i>Bishop Viall, S.S.J.E.</i>	42
<i>Black Madonna, Shrine of the</i>	100
<i>Blessed Mother, The</i>	7
<i>Blessing Saint Paul's Primary School</i>	60
<i>Boys' Room, Tibbets Hall</i>	54
<i>Catechism at the Farm</i>	75
<i>Celebrating the Patronal Festival</i>	114
<i>Cemetery, Saint Augustine's Farm</i>	87
<i>Christian Motherhood at Saint Cuthbert's</i>	122
<i>Church and School of the Resurrection: Ngxoto</i>	108
<i>Church of Saint Augustine and Saint Martin</i>	84
<i>Church of Saint John the Evangelist</i>	77
<i>Cowley Fathers' Cemetery</i>	87
<i>Cowley in South Africa</i>	104
<i>Crucifix at the Mission Church</i>	4
<i>Father Field and His Boys</i>	81
<i>Father Field at the Farm</i>	82
<i>Father Field, Founder of the American Congregation</i>	70
<i>Father Trenholme in 1946</i>	48
<i>First Glimpse of an Outstation</i>	107
<i>From the Monastery Tower</i>	28
<i>Heart of Saint Cuthbert's Mission, The</i>	98
<i>Housecraft School for Girls</i>	110
<i>Main Stairway</i>	52
<i>Our Lady of Clemency, Shrine of</i>	72

Cowley 131

<i>Outstation School, An</i>	109
<i>Outstation School Staff</i>	111
<i>Post Lorry, The</i>	113
<i>Saint Augustine's High Altar</i>	85
<i>Saint Bernard</i>	40
<i>Saint Bruno</i>	38
<i>Saint Clement's Church: Exterior</i>	71
<i>Saint Clement's Church: High Altar</i>	66
<i>Saint Columba</i>	36
<i>Saint Cuthbert's Church</i>	98
<i>Saint Cuthbert's Parish: Along the Trail</i>	106
<i>Saint Joseph</i>	68
<i>Saint Joseph's Hostel</i>	112
<i>Saint Lucy's Hospital</i>	118
<i>Saint Luke</i>	68
<i>Shrine of the Black Madonna</i>	100
<i>Shrine of Our Lady of Clemency</i>	72
<i>Some African Sisters</i>	115
<i>Spring in Cambridge</i>	2
<i>Starting Out</i>	105
<i>Study in Contrasts</i>	120
<i>Summer Shadows</i>	34
<i>Three Little Maids From School</i>	116
<i>Tibbits Hall: Hoosac School</i>	50
<i>Workmen's Window</i>	68

BOOKS REVIEWED

AVE Maria, 27; BOOK of Offices, The, 89; CATHOLIC Dictionary, A, 58; CHURCH of South India, The, 24; CREED in Slow Motion, The, 90; CRY, The Beloved Country, 26; GUEST Room Book, The, 59; HISTORY of the Primitive Church, The, 117; HYMNAL 1940 Companion, The, 88; ICELANDIC Church Saga, 58; IT'S Fun the Teach, 90; LAWS of Holy Mass, The, 91; LEARNING To Pray With the Church, 89; MANUAL For Confessors, 123; OLD Wine in New Bottles, 121; OUR Offering, 57; PROTESTANT Era, The, 25; SERVER'S Guide, The, 27; SPIRITUAL Communion, 27; SPIRITUAL Direction, 119; STORY of the Prayer Book, The, 57; THESE Also Believe, 59; TREASURY of Russian Spirituality, A, 56.

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